THE

# Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. VI.] DECEMBER, 1805. [NO. 6.

For the CONNECTICUT EVANGELICAL MAGAZINE.

*Attempts to Christianize the Indians in New-England, &c.*

(Continued from p. 166, vol. iv.)

## CHAPTER II.

### NUMBER xii.

*The number of praying Indians in the colony of New-Plimouth, A. D* 1685—*Continuation of the account of Mr. Eliot's missionary services—The conclusion of them—His character, as briefly drawn by two gentlemen of distinction in civil life, who were cotemporary, and well acquainted with him—Appendix, containing a Letter from Hon. Robert Boyle to the Commissioners of the united Colonies, and their answer.*

IN the year 1685, Mr. Hinkley, Governor of Plimouth, sent the corporation in England an account of the praying Indians then in that colony. They amounted to 1439, besides boys and girls, under 12 years old, which were supposed to be more than three times that number.

The particular places where these Indians then lived were,

| | |
|---|---|
| At Pawmet, Billingsgate, and Eastham or Nauset, | 264 |
| At Manamoyet, - - | 115 |
| At Sackatucket and Nobscusset, - - - | 121 |
| At Matakeesee, - - | 70 |
| At Skarnton, or Scanton, - | 51 |
| At Mashpee, - - - | 141 |
| At Suckanesset, - - | 72 |
| At Monamet, - - - | 110 |
| At Salt Water Pond, - | 90 |
| At Namasket, and Titicut, | 70 |
| At Namatakeeset, - - | 40 |
| At Moxisset, - - - | 85 |
| At Cooxit, - - - | 120 |
| At Seconet,* - - - | 90 |
| | 1439 |

In a former Number it was briefly hinted, that Mr. Eliot, at an early period, set up the practice of catechising the Indians, who attended his lectures. He, with many other judicious

* Hutchinson's History, vol. i. p. 349.

Divines,* and, I presume, with the generality, was of opinion, that the catechetical mode of instruction would be very useful, both to children and adults.

Accordingly he composed two catechisms in the Indian language, containing the principles of the Christian religion; a shorter for children, and a longer for older persons, which were published some years before the New Testament, which he translated into the Indian tongue, was printed; and doubtless as early as circumstances would allow.

At his lectures he catechised, first the children, then the adults. He made use of the influence he had with his hearers, of various ages, to induce them to learn the catechisms he had prepared for them.

He took particular pains, in suitable ways, to ingratiate himself with the children, in order to promote their best good; and he had the satisfaction to find, that his endeavors produced an happy effect.† The children, partly at least from their affection to him, were stimulated to apply their minds with diligence, to the study of those little books

* Dr. C. Mather observes, "Catechising is a noble exercise: It will insensibly bring a Minister into a way to do good that surpasses all expression. His Sermons will be very much lost upon an uncatechised people. Nor will people mind so much what he speaks to them in the pulpit, as what he speaks to them in the more familiar way of applying the answers of the catechism. Never any Minister, who was a great catechiser, did repent of it. Thousands have blessed God with wonders and praises, for the good success of it." Bonifacius, p. 95, 96.

In the advertisement prefixed to Dr. Watts' Catechisms, there are these observable words; "More knowledge is commonly diffused, especially among the young and unlearned, by the exercise of one hour, in the way of catechism, than by the continued discourses of many. This mode of instruction excites attention, and helps the understanding. For this reason it is recommended to all parents and masters of families." &c.

Dr. Doddridge, in an address to parents upon the religious education of children, gives them the following advice, supported by important reasons: "Let your children attend upon our catechetical lectures, which are peculiarly intended for their service."

"I bless God I have seen the happy effects of this exercise, both in the places where I was educated, whilst a child, and in those where I was formerly fixed. I will not, at large, insist on the advantages which may attend this mode of instruction. You easily see, that it will be an engagement to the children to learn those excellent summaries of divine truth, when their progress in them is so often examined: By repeating it themselves, and hearing it rehearsed by others, it will be more deeply fixed upon their memories: The exposition of it in a plain and familiar manner, may much improve their understandings in the doctrines and duties of religion.—We may hope that by the blessing of God, some good impressions may be made upon the minds of children." Ser. iii. on Education, page 71, 72. 3d edition.

"I cannot but take occasion to say, *Catechising*, though it be now so much neglected, has been found to be of excellent use, by laying a restraint upon every vicious passion, and nourishing children up in the words of faith and of good doctrine." Fam. Expos. on Eph. vi. 4. Note.

† That Minister, who by a pleasing, but yet dignified behavior, can gain the affections and respect of the children of the congregation, may entertain comfortable hopes, that his labors with them will not be in vain.

upon divine subjects, which he put into their hands.

And this good man had the pleasure to find, that both adults and children made laudable proficiency in Christian knowledge. And he had the happiness to understand, that *many* of the proselytes, and after a time the *generality*, prayed in their families morning and evening, and that with much apparent affection and reverence.*

Mr. Eliot was desirous of being as extensively useful as might be—to communicate the knowledge of the divine Saviour to as great numbers, as was in his power: He therefore not only visited the various villages of the natives, as often as circumstances would allow; but was careful to take journies to preach the gospel in places, where, upon special occasions, large numbers of them were collected; as when, from various parts, they resorted to the best fishing places—when they assembled to attend the court of the English magistrate who was superintendent in their civil concerns, &c.†

So intent was he upon propagating the gospel among them, that he used his influence, by conversation and letters, to excite other ministers and scholars, both in the Massachusetts and other colonies, to qualify themselves, and to engage in the benevolent and important work, and prosecute it, as far as circumstances would permit: And some good success attended, and followed these endeavors; several worthy men learned the language of the natives, preached lectures to them in a stated course, and took much pains to Christianize and civilize them.*

It being difficult, if not impracticable to supply all the villages of the Christianized Indians, or even the most of them, with fixed English ministers; to remedy, in some measure, this defect, Mr. Eliot, in declining years, used special endeavors to qualify some of the natives to be teachers of their countrymen. Mr. Gookin gives an account of this in the words following: "Mr. Eliot has, of late "years (i. e. for some years pre- "ceding the year 1674) fallen "into a practice among the In- "dians, the better to prepare, "and furnish them with abilities "to explain and apply the scrip- "tures, by setting up a lecture "among them in logic and the- "ology, once every fortnight, all "the summer, at Natick, at "which he reads and explains "to them the principles of those "arts. And God has been pleas- "ed graciously so to bless these "means, that several of them, "especially young men of acute "parts, have gained much know- "ledge, and are able to speak "methodically, and properly, "unto any plain text of scrip- "ture; yea, as well as can be "imagined such little means of "learning can enable them to "do. From this church and "town of Natick have issued "forth, as from a seminary of "virtue and piety, sundry teach- "ers, that are employed in sev- "eral new preaching towns."

Mr. Eliot continued his missionary labors among the Indians 'till very old age, and its

* Gookin's Historical Collections, p 169. † Gookin, p. 186.

* Gookin, p. 172.

attendant infirmities, obliged him to give them over. Perhaps to no man, since St. Paul, and his inspired brethren, could the title of, "A Teacher, a Minister, and an Apostle of the Gentiles," be affixed with greater propriety, than to him. He was in the service of the gospel among them much of his time for more than forty years in succession; took frequent, and distant, tedious, and perilous journies to visit their various tribes, and plantations. He taught them with plainness and fidelity, the important doctrines of Christianity; and was uncommonly diligent in the work.

Through the whole of his missionary course, he acted with that uprightness, which became a Christian minister; detesting such fraudulent and dishonorable measures, as have been taken by certain missionaries of another communion, I mean the Romish, some of whom have been detected in using the most base, and unchristian ways, to induce the heathen to imbibe their doctrines, and become members of their church.*

Nor was Mr. Eliot negligent in making attempts to introduce regular civil government, and the arts of civil life among the natives; sensible that to civilize them, was of importance, as well as to gospelize them; and that the former contributed, in no small degree, to the advancement of the latter. He paid careful and unwearied attention both to the civil and religious interests of the Indians in the various plantations which he visited. His heart was in the work: He engaged in it from the most pure and noble motives; and the toils, hardships, and dangers with which it was attended, did not discourage his generous and pious mind: And the observable success which he met with, in many instances, stimulated him to pursue the service with unremitting vigor and diligence.

Mr. Gookin, a friend and companion of Mr. Eliot, who was well acquainted with many of the Indians, as he was their super-

---

* Instances of this kind occur in history. Dr. Mather communicates the following, which he thus introduces: "The Popish falsity disposes them to so much legerdemain in their applications (to the Indians) as is very disagreeable to the spirit and progress of the gospel. My worthy friend, Mynheer Dellins, who has been sedulous and successful among the Maquas (Mohawks) assures me, that a French predicator (preacher) having been attempting to bring over those Indians into the interest, not of our Saviour so much as, of Canada; at last, for a cure of their infidelity, told them, that he would give them a sign of God's displeasure at them for it; *The sun should such a day be put out.* This terrified them at a sad rate; and with great admiration and expectation they told the Dutch of what was to come to pass: The Dutch replied, *This was no more than every child among them could foretel; they all knew there would be an eclipse of the sun; but, said they, speak to Monsieur, that he would get the sun extinguished a day before, or a day after what he speaks of; and if he can do that, believe him.* When the Indians thus understood what a trick the Frenchman would have put upon them, they became irreconcilably prejudiced against all his offers; nor have the French been since able to gain much upon that considerable people. The New-Englanders have used no such stratagems and knaveries; 'tis the pure light of truth, which is all that has been used for the affecting of the rude people, whom it was easy to have cheated into our profession.

Magnalia, b. iii. p. 204.

intending magistrate, observes, "For my own part, I have no doubt, but am fully satisfied, according to the judgment of charity, that divers of them do fear God, and are true believers; but yet I will not deny, but there may be some of them hypocrites, that profess religion, and yet are not sound hearted."—He observes further, "In all acts of public worship (for I have been often present with them) they demean themselves visibly with reverence, attention, modesty, and solemnity."*

Mr. Eliot continued to itstruct the Indians till within two or three years of his death. Tho' near the close of his mission, his very advanced age, and consequent debility prevented him from doing so much for their spiritual and temporal interests as he ardently desired; yet he earnestly improved, in this excellent work, the little strength and ability which remained: And when he could no longer labor among them, their interest lay as near his heart as ever; and he fervently prayed, that God would give success to the exertions of others, who had, or might enter into his labors.

He was conscious of the decay, not only of his bodily, but mental powers; but was equally conscious of the strength of his love: The venerable old man towards the close of life, when his age had rendered him unfit for almost all employments, and bereaved him, in a great measure, of those gifts and parts, which once he had been accomplished with, being asked how he did, would sometimes answer, "Alas! I have lost every thing; my understanding leaves me; my memory fails me; my utterance fails me; but, I thank God, my charity holds out still; I find *that* rather grows than fails."* Love to his poor Indians, as well as the other branches of charity, remained unimpaired to the last.

When the good work among them appeared to decline, as it did towards the close of his life, his mind was filled with tender grief: And to some of his friends, a little before his death, he expressed himself in the following pathetic strain: "There is a cloud, a dark cloud upon the work of the gospel among the poor Indians; the Lord revive and prosper that work, and grant it may live, when I am dead."

The converted Indians had a great veneration for Mr. Eliot; and appeared to have a deep sense of his kind and laborious services among them. "And it is no wonder he was in such high esteem among them—that they consulted him as their oracle in all difficult cases—that they loved him with a very strong affection, and would run all hazards to serve him: He really deserved highly of them; for it may be doubted, whether any man, since the apostolic age, ever took more pains in the missionary work, than himself: His name therefore will be mentioned with honor, as long as there is a Christian Indian in the world."†

Mr. Eliot was in high esteem, particularly as a missionary, not only with his brethren in the ministry, but also with gentlemen in civil life; some of whom

* Historical Collections, p. 183.

* Magnalia, b. iii. p. 131.

† Neil's History, vol. i. p. 262.

left behind them written testimonials of the sentiments they entertained of his solid worth. Capt. Roger Clap, one of the early settlers, and for many years commander of the Castle in Boston bay; who resided within a few miles of him, was personally, and for a long time acquainted, gives him the following character; "Among others, [who instructed the natives in the Christian religion] the principal was that reverend man of God, Mr. John Eliot, teacher of the church of Christ at Roxbury, whose great labor, and pains in catechising, preaching the word, and translating the Bible into the Indian language, God has blessed, I doubt not, to the converting of many among them. *He that converteth souls, shall shine as the sun in the firmament.* Oh! how glorious will the shining of that star be in heaven! I rejoice to think of it."*

The Hon. Daniel Gookin, who was intimately acquainted with Mr. Eliot, living within a few miles of him, and accompanying him in many of his visits to the Indians, gives him the following character, principally as an evangelist: He styles him, "A learned, and worthy man—a pious servant of God—one endowed with an extraordinary spirit, suitable for the work [of the gospel ministry, and particularly evangelizing the heathen]—a worthy, and active instrument—one divinely assisted by the Spirit of God. The principles which induced this precious servant of Christ to undertake the work of Christianizing the heathen were heroic, noble, and Christian, and not any carnal and by-ends; for in those times nothing of outward encouragement did appear: He preached several years without receiving any pecuniary reward—was unwearied in his endeavors to promote the salvation of the poor Indians—was, to a very advanced age, exceeding diligent, and careful to instruct them in the sound principles of the Christian religion."†

* Clap's Memoirs, p. 21.

† Gookin's Historic Collections, p. 168, &c.

### APPENDIX.

It may not be unacceptable to some readers to finish this number with the principal part of a letter from the Honorable Robert Boyle, Esq. (first governor of the society for propagating the gospel among the Indians in New England, under the Charter granted by king Charles the second,) to the commissioners of the United Colonies, together with their answer.‡

"Honored Gentlemen,

"A letter of yours being bro't hither, directed to Mr. Ashurst and Mr. Hutchinson; though the former of these two gentlemen, did, by the last ship, as he tells us, acknowledge the receipt of it, and intimate the reasons of our silence; yet now we think it meet to assure you also ourselves, how acceptable it was to us to be informed, partly by that letter of yours, and partly by the relation of some learned ministers, that came, a while since, from New-England, that you continue your care, and concern for the propagating the gospel of Christ among the poor Indians. And we are glad, that

‡ Gookin's Historical Collections, p. 215.

through the goodness of God, we are now in a condition to inform you, that since the receipt of your lastly mentioned letter, it has pleased the king's Majesty in Council, to grant a Charter of incorporation, wherein many of the nobility, and other persons of quality, and most of those gentlemen, that were *formerly employed* in the like work, are authorized and appointed to endeavor the carrying on that *pious design for converting the heathen natives:* Wherein they deservedly esteem it both an honor and advantage to be employed in this new establishment; being, among other particulars, enjoined to appoint commissioners in New England, to prosecute there, by our directions, his Majesty's pious intentions."

"We judge this to be a matter of highest concernment that belongs to the work intrusted to us. For all our endeavors here, and all the supplies we may procure from hence will be but ineffectual, though not to our own souls, yet to the work we would promote, unless there be a prudent and faithful management of what we send over, by the commissioners we shall appoint in New-England, and those they shall employ. And therefore, since having obtained the best information we can, and seriously considered the matter, we have pitched on the same course, that hath been formerly taken in pursuance of the same ends and care. Accordingly, determined at present to desire you to take upon you again the care and management of this work upon the place. We hope you will discern, how great a trust we willingly repose in you; and we doubt not of your readiness to comply, as formerly you have done, with our directions herein: The business wherein we desire to engage you, being such, as we thing it truly *honorable* to be engaged in ourselves; and the design being of a nature to which the greatest and most precious promises are annexed: Besides, that the civilizing and converting of your barbarous and unbelieving neighbors, is that, whose success will be, in some regards, of more immediate advantage to yourselves, than to us."

"Our good wishes to so *Christian a work*, makes it much our trouble to see the means of carrying it on no greater than we now, at our entrance, find them: Which we mention, not by way of reflection upon those, to whose hands the management of them was committed before the grant of our charter; but because it is necessary for us to acquaint you with the condition we are bro't to, partly by the great charge you and we have been at on several necessary occasions, and partly, and indeed chiefly by the injurious dealing of some, who take advantage of the letter of the law, against all justice and equity, to repossess themselves, of what they formerly sold, whereby the greatest part of our revenue is, at present, detained; which will prove, we fear, very expensive, and somewhat difficult to recover.——We cannot be so despondent, as not to hope that the Providence of God will, by some means or other, provide for the supply of a work, so much tending to *His own glory*, and so acceptable to those, who are so heartily concerned for it."

——"That [money] which is from time to time laid out, we

desire may, according to commendable practice, be sent over, in a particular account, within the year. And it may assist us, in the regulating our expenses, if you be pleased to let us know, by the first conveniency, what further charge you judge you shall be put to by perfecting the printing of the Bible. The use of that *Divine book*, and also a constant use of *catechisms*, we judge most necessary for the Indians' instruction in religion. And we also think it may conduce to unity and order, if the same catechism be generally taught amongst them."

"If our stock do increase, which, we hope, hereafter it may; especially since his Majesty himself has graciously pleased particularly to countenance this work, and to secure, both what has been, and what may be given towards it, by a legal settlement, which before was wanting:—If, we say, our means increase, we shall consider of some employment, in the way of trade and manufacture, to employ the Indians in. Or if, in the interim, there occurs to you any thing about this, or any other matter, that, you judge, may tend to the promoting of that *good work*, wherein we have the happiness to be jointly engaged, your informations and advice will be, as well as your assistance, very welcome to us."

"Signed in the name, and by the appointment of the corporation for the propagating of the gospel in America.

Pr. Robert Boyle, Gov."

London, May 15, 1662.

"For the worshipful, the commissioners of the United Colonies of New England, in New England, These."—

*Answer of the Commissioners.*

"Right Honorable,

"We received yours of the 15th of May, 1662—That it pleased the Lord to put it into the heart of our dread sovereign, the king's Majesty, with his most honorable Council, to cast a favorable aspect upon these so far remote parts of his dominions, not only to the owning of his subjects, the people of his own nation, with privilege of protection, and confirmation of our wonted liberties to the rejoicing of the hearts of many, the Lord's poor people here, that were before sad, and to the shame of those, who were the enemies of the peace of our Zion; but also, as by the information given us by your honor's letters, extending his royal favor to our neighbors, the barbarous natives, and that in such wise, as no other interest or concernment can be any motive therein to his Majesty, save only his unfeigned love to the honor of God, and bowels of compassion to poor mankind, the experience, not only of a kingly, but also of a fatherly, god-like spirit; especially considering the objects of this his bounty, who are such of whom it may be truly said, that being beheld in their own savage ways, and customs, there is very little more of the relics of that glorious image, put upon our first parents, to be seen in them than this, that they are of that race:—The consideration whereof, together with the gentleness and candor of your generous minds, expressed in yours to us, breathing forth your unfeigned desires to advance the interest of the Lord Jesus Christ; so that the labor and difficulties inevitably accompanying such

an undertaking have not deterred your truly noble spirits from the acceptance thereof;—cannot but greatly oblige us, as the expressions of our thankfulness to the Lord, and yourselves, to study the faithful discharge of so great a trust, by your honors, reposed in us, for the improvement of the means aforesaid for the instructing of the barbarous natives in the true knowledge of God; that so, through his rich blessing therein, a people, among whom Satan has had his throne, may now become the Lord's, and his name may be known and exalted by those, who, for so long a time, have sat in darkness, and in the shadow of death:—The time of the establishing and resettling of this weighty affair, by his Majesty's influencing thereof, and putting the royal stamp of his authority thereupon being such, wherein the adversary was seeking to undermine all former endeavors, to the utter disappointing of all our future hopes, by the subtilty, and powerful attempts of his instruments, even of those whom we may truly say, that they fear not God, nor honor the king:—That at such a season, the Lord, should raise up his Majesty to be an horn of salvation, to these poor natives;—it does greatly encourage us to hope, and believe, that he hath, even among them, some that are of those other sheep, whom, in time, he will cause to hear his voice; and that he will continue to bless the endeavors of his people for that end."

"Touching the progression of this work at present, your honors may please to be informed, that as we have formerly related we are still waiting on the Lord in the use of the means afforded."

"The laborers in that work for instructing the Indians in the several colonies, continued, together with the education of sundry youths; two whereof have been, the year past brought up at the college in Cambridge; where they have good commendations of the President and their tutors, for their proficiency in learning. Also two others are at the grammar school; and two more at the English school, where they learn to read and write; one whereof is now fitted for the grammar school; besides many others that are instructed by school-masters in other places to read and write. It hath pleased the Lord to frown upon our endeavors in this kind; taking away by death, at sundry times, six youths, or more, upon whom considerable cost had been expended for their education; wherein it very well becometh us, and all herein concerned, humbly to submit unto his sovereign pleasure."

——"We are informed by the Rev. Mr. Eliot, that he is so far satisfied concerning the Lord's effectual work with his word, on the hearts of sundry of the natives, that he has proceeded to administer the sacrament of baptism at two of their plantations, Martha's Vineyard, and Natick, being in distance about one hundred miles."

"The Bible is now about half done; and a constant progress therein is made. The printer hopes it will be finished within a year. The future charge is uncertain; by estimate not less than two hundred pounds. We have herewith sent 20 copies of the New Testament to be dis-

posed of as your honors shall think meet."

"The trust your honors have seen meet to repose in us for the managing of this work, we shall endeavor, with all faithfulness, to discharge. The account enclosd tells you to whom, and in what manner, and for what ends, the money sent over hath been distributed; whereby you will plainly see, that neither our colonies, nor particular concernments are any diminution thereof, but the whole is improved according to the will of the donors."

"And for the future we shall be ready to observe the more particular directions of your honors; humbly entreating this favor, that no information or complaint may be received against us to the prejudice of our trust, until we have had advice thereof, with a seasonable opportunity to return an answer thereto. Less than five hundred pounds we could not charge bills to be paid this year; without which the work will inevitably be interrupted, if not broken in pieces."

"We shall not give your honors further trouble, but commend you to the guidance and protection of the Almighty, resting your honors to serve in the work of Christ."

"The Commissioners of the United Colonies in New England."

Boston, Sept. 10, 1662.

"To the Hon. Robert Boyle, Esq. Governor of the corporation for the propagation of the gospel in New England."

## *An Essay on the Glory of God, founded on* 1 Cor. x. 31.

(Continued from p. 170.)

II. TO show what is implied in doing all things to the divine glory. *Whatsoever ye do, do all to the glory of God.*

It is plain, that men can add nothing to God's essential glory, nor in the least diminish it. But as it respects his declarative glory, we have the authority of revelation to assure us, that they can do those things which shall be honorary or dishonorary to God. To do all things to the glory of God, is to conduct in every respect as it becomes such beings as we are, considering all the circumstances of our situation, and all our obligations to the great Author and preserver of our existence. The will of God made known to us in his word, is the rule by which to regulate all our actions. The leading things that are revealed as the will of God, were suggested under the former head as promotive of the divine glory; which are some of the great fundamental duties the right performance of which contributes to the glory of God.

And here let it be observed, that no duty can be performed rightly, unless it be done in sincerity, or from a good principle of heart. External good works may promote the welfare of society, and the peace and comfort of the present life; but if they do not flow from a good fountain, from true love to God and man, they cannot be acceptable to Him who *seeth not as man seeth, but looketh on the heart.* The apostle says, *Though I bestow all my goods to feed the poor,*

*and though I give my body to be burned, and have not charity, it profiteth me nothing.* Hence in order that we may perform Christian duties, to the glory of God, we must not barely regard the *outward adorning* of good works, *but the hidden man of the heart, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.*

Farther, In order to answer the precept of the text, we must have a single eye to the glory of Jehovah, in all, even the smallest actions of life. In treating upon this subject, the apostle is so particular as to mention the common feeding upon the bounties of Providence. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* The inspired oracles represent all, even the irrational and the very inanimate creatures—beasts and all cattle, worms and flying fowls, the sun, moon, and stars, mountains and all hills, fruitful trees and all cedars, fire and hail, snow and vapors, wind and storms, as glorifying God, because they subserve the end of their creation, and show us his great power and perfections. With what propriety then, may even the most common actions of men be said to be done to the glory of God, when they are done as required; as becomes men and Christians! "In a journey, to a diligent man, whose mind is really bent upon his journey's end, every thing he does as well as actual travelling tends to accomplish his design. His rest and sleep, his steps and refreshments, nay, even his very diversions, all tend uniformly towards enabling him to arrive at his intended home. And thus likewise to a man who does all things to the glory of God, every action of his life tends to this important object; and every thing he does is sanctified by a principle and habit of virtue. His worldly business and employment, by justice and charity running uniformly through all the parts of them; the common actions of his life, by decency and inoffensiveness; his very pleasures and diversions, by innocency and right intentions. Whatever he is doing, he constantly remembers the end, and therefore does not amiss."

III. To shew the obligations we are under to conduct in all things to the glory of God.

"God as a wise and intelligent being must have respect in all his actions, to the accomplishment of some end." "When we look at the majestic works of God in creation and redemption we are at once impressed with the absurdity of even imagining them to have been made without a view to some great end. In these works we behold order, connexion, regularity and harmony. How these should have existed without design, is impossible to conceive. It is equally impossible to conceive, how God should do this without a view to some end exceedingly great, glorious and important." "This end was the display of himself, or the good of the thing created." That it was the display of himself appears from this; "It is inconsistent for infinite wisdom and goodness to prefer an inferior to a superior object:" And God is as far above all creatures as heaven is above earth. "All creatures are as nothing in comparison of the infinite God. Collect

all the powers and principalities of heaven; all the perfections of angels and virtues of men; all the splendors scattered over creation; collect all these into one vast assemblage; and they are lost before God, as a mote in the full blaze of the sun." "Now God must love and regard the highest excellency most. But this is no where but in himself." "Consequently, he must in all his works, act with a supreme regard to his own glory, or to himself.."— "This is the uniform language of scripture. God declares, that he made all things for himself; that of him, and to him, and through him are all things." By this display of himself, all his creatures share liberally in his goodness; without which, they never would have participated the benefits of creation, and of receiving and enjoying good; for God is the only uncreated being, and true good in the universe. This being the case, it is reasonable and proper, that his works, which have derived their being from him, and share largely in his munificence, should be used to his glory.

As God's character comprises all good, his creatures cannot act to a nobler end than the divine glory. And as every favor creates an obligation, the countless favors they receive from him, lay them under infinite obligations to live to his glory. Accordingly his perfect will requires this duty of them, and makes it necessary, that they should act to the same great end with himself.

The irrational and inanimate parts of creation, do glorify God by answering the design of their creation. *The heavens declare the glory of the Lord.—Day unto day uttereth speech, and night unto night sheweth knowledge.* The magnificence of the celestial bodies, and the form and order of all the works of creation, tacitly shew forth the glorious wisdom, power and goodness of their Almighty former. Therefore all rational creatures, who are placed in an elevated rank in the scale of being, are obligated to perform for God a reasonable service, and to shew forth his glory in a more excellent manner than the lower creation. And especially are mankind, who have experienced great and distinguished mercy and favor from God, obligated to consecrate all their powers, and faculties to his service, honoring him with their whole conduct, *even whether they eat or drink, or whatsoever they do, doing all to the glory of God.* This God hath taught us by his word; and it is incumbent on all men, who would act worthy of their rational dignity, discharge their solemn obligations, and meet the approbation of their God, to endeavor to honor him by all the actions of life.

### INFERENCES.

1. If the divine glory be the ultimate end in creation, and the important object which all created intelligences should have in view in all their actions, then we learn the great excellency of the Christian religion. God connects his glory with the general good of the creatures which he has made; and in this his conduct appears truly wonderful and excellent. When Moses said to God, *I beseech thee, shew me thy glory,* God said, *I will make all my goodness pass before thee,*

*and I will proclaim the name of the Lord, before thee.—And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear the guilty.* Goodness is the essence, and the glory of the divine nature; and wisdom and holiness, justice and truth are the modifications of love and goodness. These attributes of Deity appear more glorious to us in the wonderful scheme of redemption, than they appear in any other way known to us.—And likewise in this scheme, the greatest and most precious blessings that were ever known, are received and enjoyed by men. The apostle says, *We have redemption through Christ's blood, even the forgiveness of sins, according to the riches of the grace of God, wherein he hath abounded toward us in all wisdom and prudence.* If therefore, the scheme of redemption is wisely calculated, above every thing else that ever appeared, to advance the great objects, the glory of God and the good of the general system, how excellent is the Christian institution! How worthy is the gospel of our most cordial reception and grateful acknowledgment—of our admiration and esteem—of our attention, perusal and daily study! How precious should it be in our eyes, and to our hearts! All other knowledge is of little importance compared to this. This only is able to make us wise to salvation. This makes a wonderful discovery of the glorious character of God; and shews how we may live to his glory, and be happy in the enjoyment of him for ever. If we would thus live to the glory of God and be happy, we must endeavor to extend the knowledge, advance the honor, and promote the success of the Christian institution, *letting our conversation be as it becometh the gospel of Christ.*

2. If God make his glory the end of all his plans and operations, and the same ought to be the greatest object of all intelligences, then we see the perverseness of those, who, instead of aiming supremely at the divine glory, employ all their strength to dishonor God, and to destroy the good which he has in view. God is infinitely wise, great and good, the source of all being, perfection and happiness. There is none good but God; and in him centres every perfection which can compose the greatest and most amiable character possible. It is only by the display of his character that good can be enjoyed by creatures; and the more it is displayed, the greater is the quantity of happiness communicated to them. It is perfectly reasonable, therefore, that God alone should be exalted, and have glory from all his works. Hence how perverse are they, who would rob God of his glory and set up self? Such act contrary to the reason and fitness of things; yea, and contrary to their own interest. For *we have no sufficiency of ourselves—but all our sufficiency is of God.*

All whose hearts are under the dominion of sin, quarrel with the glory of God; for sin is opposed to God, and fills the heart with enmity to him. All who have not God in their tho'ts,

and regard not his authority—who cast off fear and restrain prayer—who live in the neglect of the instituted means of grace, and in the habitual practice of any known sin—bring reproach upon the religion of Christ, and cause his doctrine and the name of God to be blasphemed, and manifest great perverseness of heart. They are enemies to God and Christ, to the divine government and holiness, to every thing that is amiable, to the happines of man and the whole universe. They discover an unwillingness that the only Fountain of good should be poured forth; they judge themselves unworthy of the favor of God; and instead of doing all things to his glory, and their own good, through a false bias, or a wrong conception of things, they do all things to his dishonor and their own hurt, and set up self to their own ruin.

3. If God has made his glory the end of all his conduct, and made it the duty of all intelligences to do the same, then we may rest assured that this object shall not fail. Sin tends to dishonor God and produce misery; but God can overrule it to a different issue. He can make it subservient to his glory and the eventual happiness of his obedient subjects. This he will do; for he is unchangeable, and will not give up the object which he has always pursued. In this world, while the righteous glorify him by bearing much good fruit, the evil fruit of the wicked, both as individuals and public bodies, he will turn to good, and cause it to redound to the glory of his great name. And whilst the righteous shall be everlastingly to the praise of the glory of his grace, the wicked shall be to the praise of the glory of his justice. *What if God*, says the apostle, *willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Thus it appears that the glory of God shall not fail; but that he will get glory to himself whether men be righteous or wicked. The difference in their characters only affects their own condition. If they are reconciled to his character and government, and have a single aim at his glory in all they do, they will meet with an everlasting blessing and reward:—But, if they continue obstinate, and will not seek after the things which God requires, they will meet *an everlasting punishment from the presence of God and the glory of his power*. Let all, then, be exhorted to examine themselves and become acquainted with the motives of their actions, and for God's sake, for Christ's sake, yea, and for their own soul's sake, renounce *the hidden things of dishonesty*, and pursue the great end of all created existence, even the glory of God displayed in the general good of the system, and *whether they eat or drink, or whatever they do, do all to his glory*. A. U.

---

## *On the Commands of the Old Testament.*

MESSRS. EDITORS,

HOWEVER surprising it may appear, yet so it is.

there are numbers of people in New-England, who profess themselves Christians, and yet avow the opinion, that no commands in the Old Testament are at present binding on men, unless such as are repeated in the New Testament, and on account of such repetition. This amounts to the assertion, that the ancient dispensation, like an old will, is set aside, or superseded by the new.

It is thought, that a short essay on the obligation and perpetuity of the laws and commands of God, may be useful in discussing this subject.

1. The obligation of all commands ceases, when all the purposes for which they are given are known to be fully answered. Of this nature is a multitude of divine commands, which are recorded both in the Old Testament and the New. They were once obligatory on certain men, but they have long since answered the particular purposes for which they were given, and their obligation has ceased. The commands to Noah that he should build the ark, to Abraham that he should offer up Isaac as a burnt offering, to Moses and Joshua that Israel should be led from Egypt, and put in possession of Canaan, and to Thomas that he should reach his hand, and feel out the wounds of Christ, have answered their purposes, and are not now obligatory on any men. There are numerous commands, which, on this account, are similar to those just mentioned.

2. There are some commands, which were a law to many successive generations of men, which have so answered all their ends as laws, that they are not now binding upon men. And that there might now be no doubt whether their obligation had ceased, and whether all their ends as laws were answered, God has been pleased to give us express information, that they have answered their ends, and are no longer laws to the world. The whole typical and ceremonial system of Moses is of this nature, and the distinction between meats clean and unclean, and between Jews and Gentiles. The vision of Peter, when God directed him to go to Cornelius, was given for this purpose. The epistle to the Hebrews, and a number of observations in the other writings of the apostle Paul, teach us, that since Christ the antitype has arisen from the dead, these distinctions and shadows are out of use, as to any present obligation. Let no man therefore judge you in meat, or in drink, &c. which are a shadow of things to come, but the body is of Christ. It may be incorrect to say that these laws are repealed, in any other sense than it is proper to say, that the command to Noah to build the ark is repealed. It may be more proper to say, that God has informed us, that having answered their end, they have ceased to be laws.

3. All laws and commands, which respect things which no more exist, are no longer laws to men; such are the commands which respected the service of the tabernacle and temple.

There are indeed useful instructions to be derived from the commands of God respecting the temple, the ark, the types and the directions to Noah, Abraham and Thomas; and on this account they still answer

valuable ends, and are by the wisdom of God judged worthy of a place in his word, though as laws they are no longer of any obligation.

4. There are no intimations, either in the Old Testament or the New, that any laws or commands have ceased to be such, except those which either relate to things that no longer exist, or of which the ends are already answered. People indeed are not under obligations to obey, where some natural impossibilities withstand them. Such as sickness in relation to the command directing us to attend public worship: but no repeal of any other laws is suggested nor are any intimations given, that they have ceased to be obligatory. Nor is there any intimation that the New Testament was given to abrogate the Old, only as by bringing the world into different circumstances, many of the ancient types are superseded by their antitype.

5. All laws and commands are of perpetual obligation, respecting doctrines which relate to God, his perfections and administrations, which relate to Christ and his mediation, and which relate to the natural state of mankind, their relation to God as his creatures, their regeneration, and the only foundation of their final justification. They are the laws of our faith, and are immutable in their nature and obligation, whether found in the Old Testament or in the New, or in both; and therefore their omission in the New Testament, or the Old, cannot affect their present authority.

6. The same is true of all moral precepts, which respect the duties arising out of the relations in which we stand to God, as good, as our Creator and our Redeemer, and in which we stand to our fellow men. They derive their authority, both from the commands of God, and from the nature of those relations, and are as perpetual as the relations themselves.

7. All positive commands, once enjoined, remain for ever binding, unless God repeal them, as he did the command to offer Isaac, or the reasons of them are certainly at an end, as the command to build the ark; for the authority of God is perpetual, and therefore where the reasons of his command or prohibition are unknown, and he does not expressly revoke it, it would be arrogance in us to presume that we are absolved from its obligation.

8. There is no instance in which the New Testament professes to receive, confirm or re-enact any law of doctrine or practice enjoined in the Old Testament; but when it has occasion to speak of them it is as of laws already in full force. And it assures us expressly, that all scripture is given by inspiration of God and is profitable,—that Christ came not to destroy the law or the prophets; and it often quotes the Old Testament as an authority, as Christ did when he said, It is written, thou shalt worship the Lord thy God, and when he summed up the decalogue, not as re-enacting it, but explaining it, saying, Thou shalt love the Lord thy God with all thine heart, &c. It in no instance derogates from its authority, but always honors it. When it supersedes its rituals, it is by fulfilling their end, and

not by abrogating or repealing the Old Testament, either in whole or in part, and it ever acknowledges and asserts its excellence and authority.

9. There are some things commanded in the Old Testament and not repeated in the new, which are of such a nature, that the very heathen, by the light of nature, consider them as binding. Such are the prohibition of marriages, where the parties are in the nearest relations of consanguinity, as those of mother and daughter, and other unnatural alliances.

It therefore appears, that the commands of the Old Testament do not derive their present authority from being re-enacted, in the New, but are as binding as the commands in the New Testament; there is no difference in their obligation. Both are equally *not binding* when the ends for which they were given are clearly answered, as the direction to the fishermen to cast their net on the other side of the boat; both do *not* bind us, when the things or circumstances respected in the command do not exist, or when by reason of sickness or other natural inabilities, they cannot be obeyed; and both *are binding* in all other cases whatsoever.

Hence it is plain, that those who disbelieve the authority of the Old Testament at present, are far advanced in the path of infidelity, and manifest a strong inclination to absolve themselves as much as possible, from the obligations of divine authority.

MYRIS.

## *A Dissertation on the Atonement.*

(Continued from p. 166.)

I NOW proceed to observe,

II. The offering and sacrifice which Christ hath made of himself, on our account and for our sins, answers the aforementioned purposes, which the penalty of the law was designed to answer; and so declares the righteousness of God, that he can be just, and the justifier of him who believeth in Jesus.

To illustrate and establish the truth of this observation, it may be proper to descend to several particulars, viz.

1. Christ is truly a man, possessed of all that is essential to human nature; and truly God, possessed of all divine attributes and perfections, as fully as the Father. "For in him dwelleth all the fulness of the Godhead bodily." He is the brightness of the Father's glory, and the express image of his person.—He assumed the human nature into such union with his divinity, that though he is both God and man, yet *his person is one*—both natures being so united in him, as to constitute but *one person*. Therefore, although the divinity, abstractly considered, cannot be supposed to have suffered: yet the *person* that obeyed and offered himself a sacrifice, was truly *a divine person*, and consequently of more dignity and worth than the whole race of mankind, or even the whole system of mere created intelligences.

2. In conformity to the agreement between the Father and the Son, he was made under the law, and took on him the *form*

of a servant. Psalm xl. 6, 7, 8. Gal. iv. 4. and Phil. ii. 7.

3. By the Father's appointment and his own voluntary act, he became an offering and a sacrifice, and was obedient unto death, on man's account.

He became incarnate, was made under the law, and took upon him the form of a servant, and was obedient unto death, not for himself, but for us. This the scriptures abundantly teach. Isai. liii. 5, 6. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." Matt. xx. 28. "The Son of man came—to give his life a ransom for many."—Rom. iv. 25. "Who was delivered for our offences."—2 Cor. v. 21. "For he hath made him to be sin for us, who knew no sin."—Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Eph. v. 2. "Christ also hath loved, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."—1 Pet. iii. 18. "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God."—These passages, with many others, contain the fullest testimony, that Christ became obedient unto death on our account, and for our sins—the sins of men. Upon the whole, then, we may see, that for the express purpose of rendering it consistent with justice, for God to forgive and save sinners of the human race, by the joint concurrence of God the Father and God the Son, the Son has taken the human nature upon him and put himself under the divine law in the form of a servant, and in that form perfectly obeyed the law, through the whole of his life, amidst the greatest trials and temptations. Hereby it is proved beyond contradiction, that God hath an infinite regard to his law, as being holy and just and good in its requisitions, and worthy of the highest honor and support. Yea, hereby it has been more amply honored than it could be by the perfect obedience of ever so great a number of mere creatures, for ever so long a time. For it has been perfectly approved, exactly fulfilled, and completely obeyed, by a *divine person*—a person of greater dignity and worth than all mere creatures put together. The perfect obedience of such a divine person is of greater worth, and doth more honor to God and his law, than the perfect obedience of a whole system of creatures. Hereby it is made to appear, that God is indeed infinitely worthy of the highest possible love and the most unreserved perfect obedience. And in this respect his righteousness has been declared by Christ. Further,

By the determinate counsel of the Father, and by his own consent and voluntary act, this divine person has, in our nature and for our sins, been delivered up to the cruel and ignominious death of the cross. This death, these dreadful sufferings, this divine person has endured, to redeem us from the curse of the law, the Father refusing to forgive us on easier terms. Hereby it is made to appear, that in

God's account sin is indeed infinitely criminal—that his displeasure against it is infinitely great—that wherever it exists he will bear infinite testimony against it—that his law is just in its threatening, and must and shall at all events be supported and vindicated—that God has such regard to his holy, just and good law, to his own honor, and to the well being and happiness of creatures, and such hatred of sin, the universal enemy, as are essential to and mark the character of an absolutely perfect being, an infinitely wise, holy, just and good moral governor of the world. Thus by Christ's obedience unto death, the righteousness of God is declared or *manifested*, and the way opened, and a foundation laid, for the exercise and display of his infinite goodness and mercy in the free pardon and salvation of sinners, in a consistency with justice—without injury to himself, or to any creature. For now, if God forgives sinners upon the consideration of what Christ hath done and suffered on their behalf, he will give no occasion for creatures to think, that he does not hate sin with perfect hatred, or that he will not show and express infinite displeasure against it. No colorable pretext will be exhibited for any to imagine, that he does not perfectly approve and highly regard his law; or that he is not unalterably determined to support it; or that he has not such a regard to his own honor and authority and to the true interests of the moral world, as becomes the supreme and absolutely perfect moral governor. Since Christ hath thus suffered for sins, to redeem us from the curse of the law, no room is left for any such-like thought or pretence. The divine character stands as clear of all such impeachment, God's infinite displeasure against sin is as fully proved, and sin as highly discountenanced and condemned, as if the penalty of the law had been executed on the transgressors, and no atonement made.—Thus it may appear,

That the design of the atonement made by Christ was, by answering those purposes which were otherwise to have been answered by the punishment of sinners, to render it consistent with justice, and consequently, with all the moral attributes of God, for him to express and display his infinite self-moved goodness and mercy, in the recovery, forgiveness and salvation of sinful men. These things, it is conceived, contain a general answer to the question under consideration. Nevertheless,

In order to a more clear and full illustration of the subject, it may be proper to state and answer a few queries relative to it.

Query I. Was the atonement made by the obedience, or by the sufferings, of Christ?

In answer to this, the following things may be observed.

1. If we regard the forms of expression made use of in the scriptures, as of any significance, I think we shall find ourselves obliged to conclude, that a peculiar stress is laid on the blood, the sufferings, and the death of Christ, as essential to the making of an atonement for sin—as being in some peculiar manner *that by which* the atonement was made.

The atonements under the Mosaic dispensation, were doubt-

less designed as types, shadows, and figurative representations, of the atonement to be made by Christ. Those atonements were generally made by the shedding of blood. The words in Lev. xvii. 11. are very explicit and full to this purpose. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." If such an atonement, as is here mentioned, was designed to prefigure and represent the atonement to be made by Christ, who can help concluding that the true atonement was made *by his blood?*

Several passages containing forms of expression, which seem necessarily to convey the same idea, have already been adduced, to prove, that Christ suffered on our account and for our sins; and to these many more might be added, full to the same purpose. In these and similar passages of sacred writ we are told, that Christ was *wounded for our transgressions* —that we are *healed with his stripes*—that he gave his *life a ransom*—that his *blood was shed* for the remission of sins—that we have redemption *through his blood*—are made nigh *by his blood* —are reconciled to God by his *death*—are washed from our sins *in his blood*—are redeemed *with the precious blood* of Christ —redeemed to God by his *blood* —that *his blood* cleanseth from all sin and purgeth the conscience from dead works—that he hath appeared to put away sin *by the sacrifice* of himself, and hath entered into the holy place even into heaven, as an high priest, *by his own blood.*— Hence, without an evident perversion of the words and expressions of scripture from their most plain, natural and obvious meaning, I can see no possibility of avoiding this conclusion, that the blood, the sacrifice, the sufferings and death of Christ, were essential to the making of an atonement for sin, and that it was by his sacrifice, blood or death, that he made the atonement. Nevertheless,

2. When the death, or the blood of Christ is spoken of, as essential to the making of an atonement, and in an especial manner, the thing by which it is made, the idea of his suffering *voluntarily*, and therein performing the highest act of obedience, must be included.

This idea is evidently included in the scripture account of the matter. He said, "*I lay down* my life for the sheep.— Therefore doth my Father love me, because *I lay down* my life, that I might take it again. No man taketh it from me, but *I lay it down of myself.*" "Christ loved us, and *gave himself* for us an offering and a sacrifice." "He made himself of no reputation, and took upon him the form of a servant—and became obedient unto death, even the death of the cross." No act of obedience performed by Christ, was more acceptable to God than this. By laying down his life in conformity to the will of the Father, and to the commandment which he had received of him, Christ exercised and expressed the perfection of love to God, as well as to men, and the most absolute, unreserved submission and obedience to the divine will. This was, so to speak, the crowning act of his obedience in the form

of a servant, by which his mediatorial righteousness was perfected and finished. Now when we consider the death of Christ, or his blood, as making the atonement, if we leave out the idea of his dying voluntarily, and thereby exercising and expressing the greatest perfection of love and obedience, what idea can we have of any thing, which partakes of the nature of an offering made to God on our behalf, or for our sins? For if Christ is not the *offerer*, who is? If he did not *make the atonement*, by whom was it made?—But if he had not died voluntarily, by his own consent, how could it be said with propriety, that *he made* the atonement? For upon that supposition, the making of the atonement was *no act* of his.

The plain scripture representation of the matter appears to be this, viz. Christ made an atonement for sin by the one offering of himself on the cross, when he gave himself for us an offering and a sacrifice to God, and became obedient unto death. His making the atonement was an exercise and expression of the most consummate righteousness—of the utmost perfection of love and obedience, and the thing by or with which he made the atonement, was his own blood, his own self, given and offered for us by his own consent. He *gave* his life a ransom, a price of redemption, for many. He hath redeemed us to God by his blood. He hath purchased the church with his own blood. He is the purchaser, and his blood is the thing with which the purchase is made. This brings me to observe,

3. It don't appear how the purposes or ends designed to be answered by the atonement, could be answered by the most perfect obedience, which could be performed, without the suffering of death.

If Christ, in the form of a servant and in the likeness of men, had performed the most perfect obedience, which could possibly be performed by him, without shedding his blood, and making himself an offering for sin; it might thereby have been made to appear, that God hath an infinite regard to his law as being holy and just and good *in its requisitions*, and worthy of the highest honor; and that he is infinitely worthy of the most perfect love and obedience. But if he had not suffered, as well as obeyed, how would his obedience have made it appear, that sin is infinitely criminal and ill deserving—that God views it as being so, and is infinitely displeased with it—that wherever it exists, he will bear infinite testimony against it—that the law is just in its threatenings as well as in its precepts, and must and shall at all events be maintained and supported—and that God indeed hath such a regard to his law, to his own honor, and to the happiness of the moral world, and such infinite hatred of sin, as are essential to the character of an absolutely perfect being—an infinitely wise and holy, just and good moral governor of the world? The threatened punishment of sin was designed to answer these and suchlike purposes—to make these things *appear*—to render them visible and manifest. But how these things could be made fully manifest, and rendered incontestibly evident to creatures without sufferings really endur-

ed, it is not easy, if possible, to conceive. For God's displeasure against sin is fully manifested, and rendered unexceptionably evident to creatures, no otherwise than by its effects—by the evils or sufferings produced by it or proceeding from it. God is known, and clearly and convincingly manifested to creatures, to be such a being as he really is, not simply by what he says, but by what he does. It therefore seems impossible to conceive, how the purposes designed to be answered by the atonement, could be answered by Christ, without his sufferings and death. And hence I am necessitated to conclude, agreeably to the most obvious import of the general tenor and phraseology of the scriptures upon this subject, that the atonement was made by his sufferings—by his death—by his blood.

(To be continued.)

## *Memoir of Mrs. Clarinda Prentice.*

(Concluded from p. 196.)

MRS. Prentice kept a diary, the five last years of her life. She wrote largely respecting her exercises and experiences. Her writings of this kind are sufficient for a large volume. A few extracts from her private diary, it is presumed, will not be unacceptable to the readers of the preceding memoir of a person whose graces shone with such lustre.

In Feb. 1800, she wrote thus, "My health is on the decline; and O gracious Father, enable me to lay myself and all my concerns at thy footstool. Prepare me for my great and last change, and enable me to live every day as though it were my last, keeping death, judgment and eternity, constantly in view. O thou guardian of my soul, keep me from spiritual pride; and save me from every sin, especially from abusing the mercies I enjoy. They are indeed innumerable; but here like a prince do I riot upon thy bounty, without reverencing the hand which bestows it."

Lord's day evening. "The Lord is good to the evil and to the unthankful. O wretch that I am! I have been permitted to go to the house of God, and to abuse divine mercy—Have heard a sermon upon the glorious doctrine of divine sovereignty."

Again she writes, "I have reason to believe that the devil and my wicked heart have combined to draw me down to everlasting destruction. How am I bound and chained to the things of sense! And am I not pleased with my bondage? O God, thou knowest the secret wedge of Achan; deliver me from idolatrous affections. Had some comfort this evening in pleading at the throne of grace for the interests of Zion, and for ministers of the gospel."

In October, 1800, she writes, "Blessed be God, I have had some refreshment in prayer this morning. Oh, save me by the right hand of thy power, for thy great name's sake."

Lord's day evening. "I have this day been permitted to celebrate the dying love of Jesus. Wonderful love indeed, wonderful salvation! O Lord, my once crucified, but now risen and ascended Redeemer, par-

don my iniquities ; my very repentance needs thy divine cleansing. Bless the Lord, O my soul."

Nov. 3d. "Surely I should blush to treat a fellow mortal, as I treat my God, after such special tokens of his loving kindness. Oh, that my dear Lord would teach me to bear the cross."

Nov. 17. "It is now a year since I publicly gave myself up to God. Do I repent of the act ? No; but I have reason to confess with shame, that I have been an unprofitable servant.—Will the retrospect of every year, were I to live many, afford so little satisfaction ? Oh, that I might be enabled to devote myself wholly to the Lord, and seek no other interest but that of the Redeemer. Enable me to set out renewedly in the strength of the Lord."

April, 1801. During a disorder attended with threatening symptoms, she writes ; "I have felt the greatest desire that God would not suffer his chastising rod to be in vain—was even led to plead with him to chastise me yet more, and give me strength to bear it, till I shall become an obedient child. Have reason to bless God, that I feel so few murmurs arise in my heart, whilst I might have been left to despise, to wonder and to perish. I would not have it left to myself whether to get well, or die of this disorder. It is perfectly right as it is, and Oh, that I might never be left to view God as a hard master."

Soon after she writes, "Surely no one has, or can have greater cause for thankfulness than myself. I have been able to attend meeting both parts of the day, and been more than usually comfortable."

After describing a scene of unusual temptation thro' which she passed, she writes, "I began to feel more calm ; and began to sing. I was confined to no words that I had ever heard. I sung of the glory, majesty, beauty, holiness, sovereignty and justice of Christ. I thought I could ascribe glory, and often repeated it. Glory, glory, that God did manifest the awful attribute, justice upon his rebellious worms. I had a fear of disturbing the family, or I know not how long I should have sung."

June 7th. "Grace, grace, has attended every step of my life : So much health, oh, inestimable blessing. Had some nearness to the throne of grace this morning in my retired moments. I find it the desire of my heart that the late visitation of providence may not be in vain to me, and that I may have entire and perfect submission to God's will.

The following resolutions are found in her diary, written in the beginning of the year, 1802.

"Resolve 1. Resolve never to judge a matter before I hear it, and then to be very cautious what I say, for my unruly tongue hast cost me tears not a few. 2. By the grace of God to mortify a selfish spirit which I find too much predominates in my heart. 3. Never to suffer an angry or hasty expression to escape my lips, till I have had time to say to myself, is this for the glory of God ? 4. To observe this most precious text of scripture, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance

which he possetheth. 5. To appropriate six pence of my earnings each week that I am able to work to charitable purposes."

Nov. 13th. "Have enjoyed such a week with regard to religion as I have not for a long time before; and if it can be ascribed to any mean, it is to early rising, and denying myself of sleep, for the sake of communion with God. Oh, how delightful to be indulged in the least degree with his presence. His service is perfect freedom.

January 1st, 1803. "This is the first time I have dated 1803. As it is the beginning of a new year, I would it were the beginning of a new course of life. Oh, why is my love so cold to the dear Saviour! Oh, how does it magnify the riches of the dying love of Christ, that mercy can consistently be extended to such a hell deserving creature as I am! Oh, that my head were waters, and mine eyes fountains of tears, that I might weep day and night for my cruel sins. Oh, the abominable sin of ingratitude of which I am daily guilty."

Jan. 30. "About an hour since, my father entered the eternal world. I had reason to bless God, when his soul was released, and as I would humbly hope, received to mansions above. O Lord Jesus, all we now ask is, that his death may be sanctified to prepare us, for our own dissolution. Oh, teach us to live in the fear of God."

March, 1803. "Blessed be God that I have peace! worldly circumstances have not procured it; it is of the sovereign grace of my dear Lord. O my dear Saviour, it is eminently true, that thou wilt keep him in perfect peace, whose mind is stayed on thee. But, O my Jesus, I am utterly unable to trust in thee, unless thou art pleased to give the power. Oh, let me never more go in my own strength, for I am as helpless as the child that never walked."

During the months of August and September of this year, she mentions several religious conferences of females, where she enjoyed familiar freedom and fervency in prayer; where her graces were much enlivened, and where the power of vital religion was very visible.

Oct. "Monday morning, arose very early, sometime before day light appeared, and enjoyed sweet communion. None but such as try it, know the pleasure of being alone with God, and of reading and praying. O my dear Lord, suffer me not to wound that holy cause, which I dare to hope I sincerely love."

Nov. 5. "Two days more and my school closes. Surely I never saw the kind providence of God more conspicuous, at any time of my life, than for six months past. I think I never enjoyed so great a degree of solid habitual peace, and never before in my life did I take up so heavy a cross."

Nov. 17. "It is now four years since I united with the church and visibly united with the people of God. Surely goodness and mercy have followed me all my days. Make me, O Lord, to understand my errors: cleanse thou me from secret faults. I have abundant reason to bless God for what he hath done for my soul, the year past. In no one year since I professed religion, have I been enabled to

make so great proficiency in the divine life, as the past. O my dear Lord, my wish, my prevailing wish is to be entirely conformed to thyself: let me have no will of my own. Let the things of the world grow less in my esteem, whilst the things of eternity brighten in my view."

Jan. 29, 1804. "This day concludes my 26th year. O Lord, suitably affect my heart with a sense of thy goodness; and as thou hast brought me to this anniversary birth-day, enable me to make a renewed tender of my heart, and all the powers of my mind to thee. Abundant has been thy goodness to me the year past. Not a day have I lost by sickness, and never have I had a more abiding sense of divine things, which is indeed an inestimable blessing."

Feb. "Have been to visit a number of my poor sick neighbors; felt a desire that God would grant me his presence, that I might not prove unprofitable. Nothing more convinces me of my ingratitude, than when I see those who are laboring under a thousand real difficulties, that I should afflict myself with so many imaginary ones. O sin, thou procuring cause of all my trouble! were I more holy, I should be more happy. Lord Jesus, cleanse my polluted soul, and make it a dwelling fit for thee. It is my constant petition that God would revive in me a spirit of prayer, and if not in me particularly, that his children may be stirred up."

Apr. "Oh, the blessings of the religion of Jesus! There is a comfort in casting my burden even of sins upon the Lord. O the gospel! how it raises, refines and dignifies the soul! Had I the tongue of an Angel, and the speech that seraphs use, I could not tell its blessings, and the wonders of redeeming love."

Near the close of this month she writes thus, concerning the death of an intimate friend, an eminently pious child of God: "Have this day attended the remains of my dear friend Mr. S. to the grave. Many circumstances of his faithful friendship, rushed into mind, occasioning a flood of tears, which were some relief to my mind. I thought if Jesus wept at the grave of Lazarus, surely I might weep at the grave of this, in some respects, my spiritual father. O Lord, holy, just and true are thy ways —thou workest like thyself, and manifestest the hand of a sovereign. Oh, sanctify this death to the living—awake in us a spirit of prayer. Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."

May 3d. "Attended meeting, and united in celebrating the Lord's supper. I dare to hope it was a profitable season to my soul. The scene was affecting on account of the recent loss of a most valuable member. Another consideration sensibly affected me, viz. That it was probably the last time that I should commune with this particular church. I earnestly intreated for this pastor and people, and that there might be great additions to this church. O Father, if thou shalt see fit to remove me from this church, watch over me for good; enable me to let my light so shine as thou hast commanded; and make me useful in whatever station thou shalt see fit to place me."

June. After her marriage she writes; "Am laid under fresh and peculiar obligations to my Creator, Benefactor, and constant Preserver. Oh, that my heart might be suitably affected with a sense of divine goodness and that I might have grace to fulfil with fidelity the duties incumbent on me, in my new relation and station. O Lord, unless thou dost protect us we are unprotected. O Lord, mould and fashion us as the clay is fashioned in the hands of the potter. Make my dear partner an able and faithful minister of the New Testament, and enable me to observe whatsoever thou hast commanded. May our ways so please the Lord that even our enemies may be at peace with us."

Feb. Lord's day. "Attended meeting. Oh, the goodness of God in permitting me to go to his house! I had rather be a door-keeper in the house of God, than to dwell in the tents of the wicked."

March 3. "Have been indulged with the unspeakable privilege of going to the house of God, and of uniting in the celebration of the Lord's supper. I have earnestly desired that I might be favored with this unspeakable privilege. I dare to hope the season has not been unprofitable."

---

*An Address of the Congregational Missionary Society, in the counties of Berkshire, Columbia, and their vicinities, to the Churches and Congregations. Also, a Report of the Trustees of the Congregational Missionary Society, relative to their proceedings from September, 1804, to September, 1805.*

Friends and Fellow Mortals,

WE are all travelling, in rapid procession to the eternal world. On this narrow and busy stage, we are forming characters, which will be established for ever; and which will introduce us, shortly, to realms of glory, or regions of woe.—Eternity will be to us joyful or sorrowful, according to the part we act in this life, respecting the kingdom of Jesus Christ.

Since the first apostacy, which involved the world in sin and wretchedness, the only rational hope of forgiveness and salvation has been grounded on the plan of redemption by the sacrifice of the Son of God. And even the glorious plan of redemption appears to be ineffectual to salvation, without the renewing influences of the Holy Spirit. Nor do we find evidence of this renewing influence, where the *word of truth* is not known. "He that believeth shall be saved." "How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?"

To aid the cause of truth, to promote humility and faith, and to advance the Redeemer's kingdom, infinite wisdom hath seen fit to constitute an evangelical ministry; and to treat with sinful men by faithful ambassadors. To induce mankind *to call on the name of the Lord*, so as to be saved, preachers are sent forth in the name of Jesus Christ. The success of Zion's cause under the divine administration, has always been, by the instrumentality of *preachers of righteousness*. "Faith com-

eth by hearing, and hearing by the word of God."

From this weighty consideration, may be urged the importance of missionary exertions. The numerous millions of sinful men must perish, unless their attention be arrested to the *words* of eternal life.

Impressed with this solemn truth, the pious, of many Christian nations have, by divine grace, been aroused to vigorous efforts to spread the gospel of Christ. Missionary operations have been more or less extensive, according to the various ability and zeal of the missionary societies. They have been more or less successful, according to the good pleasure of Him, in whose hand are the hearts of kings and of all men.

With respect to the perseverance and success of this small society, we have occasion to bless God, that our expectations have been exceeded. Few in number, at first, void of experience, and destitute of pecuniary funds; the society could only, with feeble and trembling accents solicit the aid of the warmest friends of Zion. But notwithstanding the faint prospects, seven years ago, yet something worthy of the undertaking has been effected. Missionaries have been employed generally; and, at some times, in considerable numbers. The various journals of their labors and success afford pious pleasure. The means of a moderate compensation of the missionaries have been always at hand. The numbers, and the resources of the society have gradually increased.

But notwithstanding all that is past, which demands a tribute of thanks to God, and to every liberal benefactor; yet considering from whence pecuniary aid is derived, which is only from the annual free will offerings; we are not without our fears, that, in the present period of general languor in religion, *when iniquity aboundeth, and the love of many waxeth cold*, we shall realize an abatement of the missionary spirit. May the Lord, of his mercy, prevent this: and we would fervently pray the Lord of the harvest, that he would enlarge the hearts of all ranks of people, to give support to the missionary laborers in the harvest.

The missionary cause is undertaken, not only with a view to the salvation of many souls, in the present Christian world; and to the edification and support of Christ's kingdom in its present extent; but also with a hope that it may be instrumental of the civilization and conversion of the benighted nations. Towards this great end, much has been effected; and much more remains to be effected, to prepare the way for the millenial glory of the church.

Let all the friends of Zion think on these things, rest on the divine promises, and in their various spheres of action, make united and unremitted exertions. All the dark regions of idolatry in the east, the west, the north, and the south, are to be illuminated with the rays of gospel light; and this by *missionary exertions*. There is no other way, in which the glorious light of truth is ever made to extend beyond its usual limits. This was the way in which the gospel, at first, pervaded the gentile nations. *God was found of them that sought him not;*

*Christ was made manifest unto them that asked not after him.* The apostles were the missionaries of Christ; encouraged and supported by all true believers, they were enabled, by divine grace, to carry the gospel to the utmost limits of the Roman empire.

Greater things than these, God designs to accomplish by missionaries, in the present and future generations.

Let the friends of Christ unite, and *strengthen themselves in God:* let them *come forth to the help of the Lord, to the help of the Lord, against the mighty.* Let the ministers of Christ be prompt and animated in their labors, wherever they are called; and let all the flock of Christ be prompt to afford them aid and support, especially in missionary labors. Let the zeal of apostolic times be awakened; let the power and spirit of the ancient saints and martyrs be revived; and we shall soon find the limits of our own nation too narrow even for the operations of this small society.

ALVAN HYDE,
*Secretary in behalf of the Society.*

*A Report of the Trustees to the Congregational Missionary Society, relative to their proceedings from Sept.* 1804, *to Sept.* 1805.

IN the Report of the Trustees, at the last annual meeting of the Society, it was stated, that Messrs. Samuel P. Robbins and Asaph Morgan had each entered on a mission of sixteen weeks to the counties of Luzern and Wayne. The journals of these missionaries have been received; from which it appears, that for particular reasons, they were each in the service of the Society only fourteen weeks. Mr. Robbins, on this mission, made rising of 200 family visits, preached 80 Sermons, attended 28 conferences and one funeral, visited 8 schools, and received for the use of the Society 17 dollars 93 cents.

Mr. Morgan preached 85 sermons, attended 4 conferences, visited more than 200 families, and 3 schools, and received in contributions for the Society 8 dollars 35 cents.

Having received from the Committee of Trustees a new appointment, Mr. Robbins, on his way to the Ohio, and after his arrival to that country, performed missionary services eight weeks more. The journal of this mission has come to hand; in which Mr. Robbins states, that he made religious visits in many families—preached 52 sermons—attended 6 conferences—visited a number of schools and collected for the Society 7 dollars 12 cents.

In consequence of an appointment from the Committee of Trustees, Rev. John Morse, on the 31st of October last, entered on a mission of eight weeks to the counties of Columbia and Greene, in the State of New-York, which he completed on the 2d of January following. His journal has been received; from which it appears, that he preached 56 times—baptized 6 children, and collected for the Missionary Society 21 dollars.

On the 22d of December last, Rev. Samuel Fuller, having re-received an appointment from the Committee of Trustees, entered on a mission of twelve

weeks to the counties of Cayuga and Ontario and their vicinities, which he completed on the 15th of March following. His journal, which has been received, states that in performing this mission, he preached 78 times —attended two religious conferences—visited 7 schools and a number of families—administered the sacrament of the Lord's supper twice—baptized 11 children, and received for the fund of the Society 31 dollars 15 cents.

In May last, Rev. Mr. Fuller, under a new appointment from the Committee of Trustees, engaged on a second mission of eight weeks to the county of Ontario; but, on account of the failure of his health, he was in the service of the Society only eight days. In this time he preached 10 sermons—visited 3 schools—administered baptism once, and received in contribution 7 dollars 18 cents.

In May, the Committee of Trustees sent also a new appointment to Mr. Asaph Morgan, with directions for him to do the duties of a missionary eight weeks in the northwestern counties of Vermont. A letter, lately received from him, gives information, that he is now engaged on this mission.

In the same month, Rev. Oliver Ayer, under an appointment from the Committee of Trustees, sat out on a mission of twelve weeks to the counties of Greene and Schoharie and their vicinities, in the State of New-York.

This mission has been performed; and from the journal of it, which has come to hand, it appears that he labored as a missionary thirteen weeks, one week in addition to the term for which he was at first engaged, which he was led to do in consequence of the advice of some of the Committee. On this mission he preached 88 sermons—formed one church—admitted 3 persons to the communion of other churches—baptized one adult and 14 children—administered the sacrament of the Lord's supper 3 times—attended 5 conferences—made 33 family visits, and received, in contribution 32 dollars 86 cents.

Rev. Joseph Avery, under an appointment from the committee of Trustees, is now engaged on a mission of twelve weeks to the western counties of the State of New-York.

All these missionaries were engaged in the service of the Society for six dollars a week, excepting Rev. Mr. Ayer, who was engaged, on condition of receiving 40 dollars for twelve sabbaths, and to have his pulpit supplied by neighboring ministers. But as he labored thirteen weeks, the Trustees have allowed him 43 dollars 33 cents.

Since the report of the Trustees, at the last annual meeting of the Society, 69 weeks and 8 days of missionary service, actually performed, have been returned to the Trustees.

The amount of the contributions in the new settlements, received from the hands of the missionaries, who have made returns, the year past, is 125 dollars 59 cents.

The whole amount of monies paid out for the support of missionary preaching the year past, is 386 dollars 33 cents.

September 17, 1805.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the same from the 19th of October, 1802, to the 22d of August, 1805, inclusive.

*Account of the Monies received by the Treasurer.*

| 1802. | | D. | C. |
|---|---|---|---|
| Oct. 19. | Balance in the Treasury, | 249 | 15 |
| Dec. 7. | A contribution from Cornwall, (Ver.) | 32 | 42 |
| | From Rev. Benjamin Wooster, collected on a Mission, | 25 | 17 |
| 1803. | | | |
| Jan. 13. | Annual dues from two members, | 2 | |
| 14. | A contribution from Washington, | 7 | 78 |
| | A donation from Mrs. Austin, (Becket,) | 1 | |
| | A donation from C. Butler, | | 31 |
| March 1. | A contribution from Pittsfield, | 18 | 4 |
| April 12. | Annual due from one member, | 1 | |
| 19. | A contribution from Stockbridge, | 83 | 32 |
| | From Rev. Joseph Avery, collected on a Mission | 12 | 94 |
| May 9. | A contribution from Williamstown, | 35 | |
| June 4. | From Rev. Benjamin Wooster, collected on a Mission. | 25 | 82 |
| July 12. | From Rev. B. Hotchkin, | 13 | 30 |
| 14. | A contribution from the Students of Williams College, | 20 | |
| August 25. | From Rev. Jabez Chadwick, collected on a Mission, | 42 | 38 |
| Sept. 15. | From a friend of Mission, | 6 | |
| 20. | From Rev. Samuel Fuller, cash advanced for a Mission he did not perform, | 10 | |
| | Annual dues from sundry members, | 33 | 10 |
| | Entrance money from sundry members, | 5 | |
| | From a friend of Missions, | 1 | |
| | A donation from Rev. Stephen Tracy, | 3 | |
| | From Rev. David Perry, collected on a Mission, | 70 | 26 |
| | A contribution from Chester, | 17 | 57 |
| Dec. 23. | A donation from Rev. Gideon Hawley, | 1 | |
| 1804. | | | |
| Jan. 4. | A contribution from Pittsfield, | 25 | |
| 10. | From the executrix of the late Rev. John Stevens, the remainder of his legacy. | 33 | |
| Feb. 21. | A contribution from Sheffield, | 18 | 43 |
| 28. | From Rev. Benjamin Wooster, collected on a Mission, | 19 | 86 |
| April 17. | A contribution from Lee, | 19 | 35 |
| | From a friend of Missions, the avails of a fortunate Ticket, | 7 | |

| | | | | |
|---|---|---|---|---|
| | Col. Elijah Williams 400 of Doddridge's Address to the Master of a Family, | | | |
| | Annual dues from sundry members since the 20th Sept. last, | | | 10 |
| July 2. | From a friend of Missions in Williamstown, | | | 10 |
| Sep. 10. | From a friend of Missions, | | | 12 |
| 18. | A constribution from Mr. Collins' Society in Lanesborough, | | 24 | 6 |
| | From a friend of Missions, | | 2 | |
| | From a friend of Missions, | | 1 | |
| | A contribution from Mr. Morse's Society in Green River, | | 8 | 56 |
| Oct. 24. | Addition to the last contribution of Pittsfield, | | 1 | 10 |
| Dec. 13. | From Rev. Benjamin Wooster, contributed on a Mission, | | 18 | |
| Oct. 25. 1805. | From Mr. Asaph Morgan, collected on a Mission, | | 8 | 35 |
| January 12. | A contribution from Pittsfield, | | 12 | 29 |
| 18. | From Rev. John Morse, collected on a Mission, | | 21 | 10 |
| Feb. 11. | A contribution from Windsor, | | 20 | 34 |
| 19. | Arrearage of annual dues collected from sundry members since the 17th of April last, | | 4 | |
| | From sundry members, their 7th annual dues and entrance money, since the 3d of October, 1803, to this time, | | 38 | |
| April 8. | From Rev. Samuel Fuller, collected on a Mission, | | 31 | 35 |
| 23. | From a Female Friend of Missions, | | 5 | |
| 29. | A contribution from Lee, | | 23 | 33 |
| | A donation from Rev. Gideon Hawley, | | 1 | |
| June 14. | From Mr. Samuel P. Robbins, collected on a Mission, | | 25 | 5 |
| August 22. | Sundry arrearages of annual dues since the 19th February last, | | 7 | |
| | From a Friend of Missions, | | 12 | |
| | A donation from a Friend of Missions, in Williamstown, | | 10 | |
| | From a Female Friend of Missions, 250 copies of a work edtitled, *The Great Duty of believing on the Son of God.* | | | |
| | | $ | 1143 | 73 |

Monies paid by order of the Trustees since the 19th of October, 1802, to the 22d of August, 1805.

| 1802. | | D. | C. |
|---|---|---|---|
| Dec. 7. | Paid Rev. Benjamin Wooster, the balance of his account for 12 weeks mission to the west and east of Lake Champlain, (10 dollars being advanced by former Treasurer,) | 62 | |

1803.

April 19. Paid Rev. J. Avery, for twelve weeks mission to the western counties of the state of New-York, his pulpit being supplied by neighboring ministers ten weeks of the time, - - - 45 34

Paid Rev. Mr. Avery his expenses in forwarding Mr. Harrower's mission, - - - 1

June 4. Paid Rev. Benjamin Wooster, for 12 weeks mission to the northern parts of the states of New-York and Vermont, - - - - 72

Aug. 26. Paid Rev. Jabez Chadwick, for 16 weeks mission to the county of Luzern and its vicinity, - 96

Sep. 20. Paid Rev. David Perry, balance due to him for his mission in June, 1802, - - - - - 9 41

1804.

Feb. 28. Paid Rev. Benjamin Wooster, for 16 weeks' mission to the western parts of the State of Vermont, - - - - - - - 96

Paid Rev. B. Wooster in advance of another mission, - - - - - - - 47 86

July 9. Paid Mr. Asaph Morgan in advance of a mission, 48

Paid Mr. Samuel P. Robbins in advance of a mission, - - - - - - 48

Oct. 25. Paid Mr. Asaph Morgan the balance due to him for 14 weeks mission to the county of Luzern, 36

Dec. 21. Paid Rev. B. Wooster the balance due to him for 16 weeks mission to N. W. counties in the State of Vermont, - - - - - 49 14

1805.

Jan. 17. Paid Rev. John Morse for 8 weeks mission in the county of Columbia and its vicinity, - 48

April 8. Paid Rev. Samuel Fuller, for 12 weeks mission to the counties of Cayuga, Ontario, and their vicinity, - - - - - 72

25. Paid Rev. Oliver Ayer, in advance of a Missionary tour, - - - - - - 25

June 14. Paid Mr. Samuel P. Robbins, the balance of 22 weeks mission to the counties of Luzern and Wayne, and in the Ohio, - - 84

August 5. Paid Rev. Joseph Avery, in advance of a Missionary tour, - - - - 36

Total paid out, 874 75

Balance in the Treasury, 268 98

Dolls. 1143 73

WILLIAM WALKER, Treasurer.

Examined and allowed—TIMOTHY EDWARDS, Audt.

Lenox, August 22, 1805.

*Officers of the Society for the present year.*

Rev. Ephraim Judson, President.
Hon. Timothy Edwards, Esq. Vice-President.
Hon. William Walker, Esq. Treasurer.
Rev. Alvan Hyde, Secretary.
Rev. Oliver Ayer, Clerk.

TRUSTEES.

Rev. Stephen West, D. D.—Hon. Timothy Edwards, Esq. Rev. David Perry—Hon. Barnabas Bidwell, Esq.—Rev. Beriah Hotchkin—Deacon John Hall—Rev. Alvan Hyde—Deacon Levi Nye—Rev. Samuel Shepard—Hon. William Walker, Esq. and Rev. Silas Churchill.

*Letter from the Secretary of the New-Hampshire Missionary Society, to the Secretary of the Missionary Society of Connecticut.*

*Hopkinton, Sept.* 17, 1805.

Rev. Sir,

I RECEIVED, and have communicated to our Society, your letter, with the Narrative, and am directed to return an answer. We rejoice to hear of the abundant labors and successes of your Society in propagating the blessed gospel. And would with the greatest cheerfulness cultivate a friendly correspondence with them. Our means and services are small compared with yours. The following is a summary of our missionary services, viz.—

In 1802, we had performed 20 weeks, chiefly among the northern frontier settlements of this state. In 1803 we had 40 weeks; viz.—12 weeks in the western parts of New-York; and 28 weeks in this state. In 1804, we had 52 weeks, viz.—22 weeks in the western parts of New-York; and 30 in the northern parts of this state.—This year we have engaged 47 weeks; 16 of which to be performed west of lake Champlain, and 31 in the northern parts of this state.

This, being but little more than three years' service, is the sum of the missionary labors performed or engaged by our Society.

We have distributed, and have on hand for distribution, books; bibles, sermons, tracts, &c. to a considerable amount, obtained by donation; or procured by a recent female society.

The journals of our Missionaries have been pleasing; and have excited hope that our exertions have not been in vain.

The Lord is doing great things. We rejoice in contributing our mite to aid the great and good cause.

Wishing the blessing of God may attend all missionary exertions, I subscribe myself yours with affection and respect.

ETHAN SMITH, Sec. to the
N. H. Mis. Soc.

Rev. Abel Flint.

Thoughts on 1 Cor. i. 26, 27, 28, 29.

*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.*

*But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty: And base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are: That no flesh should glory in his presence.*

IT is conceived, by the writer of the following thoughts, that the construction, usually put upon these words, is not agreeable to sound reason, and the scriptures of truth. The words, *are called*, at the close of the 26th verse, were supplied, by the translators, and are not found in the original text. These words being added, the natural construction is, that not many of the wise, mighty and noble of mankind, are made subjects of divine grace, and saved by the gopsel. It is however thought, that this, if it were true in fact, was not the thing intended by the apostle, in these words. It was evidently his design, to adduce an argument, for illustrating the divine power of the gospel, and demonstrating the glory, which is due unto God, on account of it. But this is not done, by the construction which has been generally put upon this passage. Does God confound the wise men of the world, by choosing the foolish; and the mighty, by choosing the weak, the base and the despised, and inclining them to embrace the gospel? Is there any tendency in his doing this, to appreciate the *power* of the gospel, and the *glory* of the grace thereby displayed, in its being effectual, for proselyting the *weak* and *ignorant* of mankind, to the faith of Jesus? If such compose the great mass of believers, does it not seem rather to derogate from the divine efficacy and glory, which are ascribed to the gospel, when it is said to be, the wisdom of God, and the power of God, unto the salvation of believers? And does it not thence furnish the occasion which its adversaries wish, for attempting to discredit its divine origin, by alledging, that it is believed, chiefly, by persons, whose faith is the result of weakness and credulity? In opposition to the construction here considered, it is believed, that the apostle has respect to the *instruments* employed for spreading the gospel, and establishing the Christian church, when he speaks of the *foolish things*, which God had chosen, to confound the wise, and the *weak things*, to confound the mighty. By means of men who were not able to recommend the religion of Jesus, with excellency of speech, and with arguments devised by men's wisdom, but by demonstration of the Spirit, and of that divine power, to which its efficacy must be ascribed, its adversaries were confounded. It was thence demonstrated, that what was styled foolishness, by the pride of philosophy, was *wiser* than men, and the weakness imputed to the gospel, *stronger* than men. Its adversaries could give no rational, and satisfactory account of the extensive and surprising effects, which they witnessed, upon men of all classes, otherwise, than by acknowledging, that the gospel, as it claimed to be, was the power of God, to salvation; and that it was in this view, wiser and stronger

than men. But when folly and weakness are predicated of the instruments employed, which is correct, considering them as plain and unlearned men, and thence incapable of persuading others to receive their testimony concerning Jesus, by the strength of arguments, which their reason could suggest, the inference naturally follows, that the excellency of the power, by which their preaching was rendered effectual, must be ascribed to God, and not to them. When, as the truth was, men of all sorts, as to natural and acquired abilities, were captivated into the obedience of Christ, and made to shew forth his praise, in lives of holiness, and that, by means of instruments, which were in themselves, confessedly weak, and altogether inadequate to the production of such mighty and unheard of effects, it is obvious, that these must be ascribed to God; and that no flesh —neither the subjects of his grace, nor the instruments of communicating it, can have whereof to glory.

When, therefore, the apostle says, *Ye see your calling, brethren*, he must have respect to the *means* and instruments, by which they were called. An appeal to these was much better suited to confound the wise, the mighty, and noble of this world, in view of the amazing effects, produced by the gospel, than appealing to the comparative folly and weakness of the persons, *on whom* these effects were wrought; and admitting, at the same time, that men of opposite description were proof against them. The latter idea seems to furnish occasion for the wise, mighty, and noble, after the flesh, to glory in their own wisdom and strength; and for such as have embraced Christianity, to be ashamed of their own folly, weakness and credulity. But on the construction here suggested, the apostle's reasoning appears to be forcible, and highly interesting. In this view of it, he who glorieth, must glory in the Lord, for no flesh can find occasion for glorying in his presence.

TROPHIMUS.

---

From the Religious Monitor.

*Account of the Society in Scotland for Propagating Christian Knowledge.*

IT has for some time been our wish to present our Readers with an account of the ancient and venerable *Society in Scotland for Propagating Christian Knowledge*. Accounts for this institution have from time to time been published by the Society themselves; but whether these accounts have been partially circulated, or have not been generally read; or whatever has been the cause, we have access to know, that some very erroneous ideas are entertained by many concerning the extent and expenditure of their funds.—We were happy therefore to find in the appendix to the last anniversary sermon, preached before the Corresponding Board in London, by the Rev. WILLIAM JAY of Bath, such an account of this excellent charity as suits our limits; while at the same, time it contains a distinct and correct statement of its rise, progress, and objects.—It afforded us much pleasure in the perusal;

and, we doubt not, will be read with satisfaction by every sincere friend to religion and his country. It is part of a speech delivered by their worthy and active Secretary, the Rev. Dr. Kemp, to the Members and Benefactors of the Society in London, at their anniversary meeting in May last, (the Duke of Atholl in the chair) and published in the appendix, at the desire of the Society. In compliance with their request, as is noticed in an advertisement prefixed to the publication, the Doctor was induced to revise the few notes which he had previously made out, as the *heads* of what he ought to say; and to recollect as well as he could, what he did say on the occasion; and he is persuaded, as he states, that what is published contains, if not the words, at least the substance of his speech.

——THE *Society in Scotland for Propagating Christian Knowledge* derived its existence from the benevolence of a few private gentlemen, who, in the beginning of the last century, had made themselves acquainted with the melancholy condition of the inhabitants of the remote districts of Scotland, and were deeply affected by the profound ignorance and gross barbarism in which they were buried. They found that these poor people were utterly destitute of almost all the means of knowledge and improvement. The few Protestant ministers settled among them, were thinly scattered over an immence surface of rugged country; divided indeed into parishes, and each provided with a Protestant minister, but these *parishes* resembling rather shires, or provinces of great extent. Even at this day when the number of ministers is greatly increased, some of these parishes, which I have travelled through, are sixty miles in length by forty in breadth.—Others of them consist of several islands detached from each other by *miles*, and in some cases by *leagues* of a boisterous sea.

The parishes on the main land of the Highlands, are for the most part intersected by arms of the sea reaching far into the country, or by rapid rivers destitute of bridges, and in the winter generally impassible;—many of them by high mountains, which for months together are covered with snow; so that all intercourse is prevented between the several parts of the same parish, and of course, between the minister and the people, except in the district in which he happens to reside.

The body of the people were by these means not only deprived in a great measure of the benefit of the instructions of their ministers, but were almost totally destitute of schools and seminaries for the education of their children.

Few comparatively of the parishes in the Highlands and Islands at that time enjoyed the benefit of parochial schools (there are too many in the same situation at this day,) and of the few which had schools, the benefit, from the causes I have already mentioned, extended but to a small portion of the inhabitants. Add to these unfortunate circumstances, that the language of the people was, and still is the *Gaelic*, in which there were then no books, and though there had, they could have been

of no use, for none of the people could read.

From these causes combined, it is certain, nor is it to be wondered at, that intellectual darkness, the grossest and most profound, brooded over this unhappy country, that its inhabitants were ignorant of the first principles of the Christian system, and that what notions they had of a religious nature were a mixture of popish and pagan superstition.

We may justly add, that these poor people were as ignorant of the arts of *civilized*, as they were of the principles of the *religious life*; their minds were fierce, and their manners barbarous. The feuds of their clans were endless, and their quarrels bloody. They were plunderers of the loyal and peaceful inhabitants of the *low-lands* of Scotland; and in general (for there were exceptions) they were hostile to the happy constitution of government established at the revolution. Successive rebellions from that æra to the year 1746, furnish melancholy proofs of the justice of this last assertion, and the then disposition of the Highlanders.

It was impossible that cultivated and benevolent minds could contemplate without commiseration, a people, and those their own countrymen, in so unhappy a condition. The generous founders of our Society pitied them, and formed a noble plan for their relief. Their personal funds were narrow; but they exerted them to the utmost.—They made known their intentions to the public;—they were approved; and numbers entered heartily into the plan which they formed. The General Assembly of the Church of Scotland, by repeated acts in successive years, recommended it to the liberality of their people. It was made known to Queen Anne, of pious memory: her majesty's approbation of it was published by a royal proclamation in the year 1708; and in 1709, the Queen was graciously pleased to issue her letters patent, constituting the subscribers a *body corporate*, by the name and designation which they have ever since borne. The objects of the Society are defined in their charter, "—— for raising "a voluntary contribution to- "wards the farther promotion "of Christian Knowledge, and "the increase of piety and vir- "tue within Scotland, especially "in the Highlands and Islands "and remote corners thereof, "where idolatry, superstition, "and ignorance, do mostly a- "bound, by reason of the large- "ness of parishes and scarcity "of schools—giving and grant- "ing to the Society full powers "to receive subscriptions and "donations of money, and there- "with to erect and maintain "schools to teach to read, espe- "cially the Holy Scriptures and "other good and pious books; "as also to teach writing, arith- "metic, and such like degrees "of knowledge."

The Subscribers and first Members of the Society were, many of them, of the highest rank and most distinguished characters in Scotland. Permit me to read from an authentic list, published by authority, a few of their names:—*James, Duke of Queensbury and Dover; John, Duke of Atholl* (the great-grandfather of our present noble Chairman); *David, Earl of Bu-*

*chan; Thomas, Earl of Haddington; John, Earl of Lauderdale; James, Earl of Seafield; David, Earl of Glasgow; Charles, Earl of Hopetoun; Archibald, Earl of Islay.* Besides these *noblemen*, there occur on the list, the names of many *gentlemen* of rank and fortune,—the Judges of the Supreme Court of Judicature in Scotland; all the ministers of Edinburgh and its vicinity; and a great number of its most respectable citizens.

*Four thousand pounds* were raised; and immediately the Society began their operations as described in their Charter. By establishing schools for the instruction of youth, they wished to rescue their as yet uncorrupted minds from the ignorance and barbarism of their fathers, to imbue them with the first principles of science and religion, and to open to them the channels of farther improvement by teaching them to speak and to read the English language.

Need I say to well-informed men, acquainted with human nature, that the instruction of youth, is of all methods the most effectual for conveying knowledge and improvement to an ignorant and uncivilized people?

The success which attended the first beginnings of the plan adopted by the Society, soon gave to it celebrity, and brought a large addition to the list of its patrons and friends. Its funds rapidly increased, and in exact proportion to their increase, the number of schools upon its establishment was augmented.

In the year 1738 they amounted to *an hundred and twelve*.

At that time, the Society deeply regretting the idleness, and ignorance of the common arts of industry which generally prevailed in the Highlands and Islands, and being persuaded that idleness and vice commonly go hand in hand, resolved to do what in them lay to cure this evil. They applied for, and obtained from his late Majesty King George II. a new patent, authorizing them to erect schools of industry for teaching the youth of both sexes, and particularly *females*, its more common branches. Upon this part of their plan, as well as upon that of the first patent, they have ever since proceeded, and now the number of their schools of industry amounts to above an hundred, at which are taught above *two thousand* young persons, chiefly girls.

In consequence of these schools, the women of the remote parts of the Highlands and Islands, who as usually happens in rude countries, were chiefly employed in the labors of the field, are now occupied in employments befitting their sex, in spinning, sewing, knitting, and the like appropriate arts, while, at the same time, they learn to read the Scriptures, and to understand the first principles of religion.

It would be tedious, and occupy too much of your time, to trace the history of the Society through its successive stages, the enlargement of its funds, and consequent increase of its schools to the present time.—Suffice it in general to state, that there are now maintained upon its establishment, above three hundred teachers of schools, besides missionary ministers, catechists, and pensionary students of divinity having the Gaelic language, and that the expense

of their salaries amounts to the average sum of about £3600 per annum. The whole of the Society's annual revenue is but about £4000; so that only £400 per annum remains for supplying their schools with books, (*Bibles*, *New Testaments*, *Spelling Books*, &c.) and for the necessary unavoidable expense of carrying on the business of so large an establishment: by means of which near *sixteen thousand* children are trained up in the first principles of religion and literature—the knowledge of the English language, and useful industry.

The economy with which the business is conducted, is great beyond what can easily be conceived by strangers. *Three* salaries only are paid to the Officers of the Society—the *Treasurer*—the *Bookholder*—and *Clerk*; each of them having departments of great importance and labor, and the sum allowed to each of them is but £25 per annum. These salaries were fixed many years ago, and have never been increased. The *Secretary*, *Librarian*, *Comptroller* and *Accountant* have no salary, nor pecuniary emolument whatever—*theirs' are labors of love.*

But still in spite of all our economy, the unavoidable annual expense of such an establishment far exceeds our income; and were it not for the occasional and annual subscriptions and donations of the charitable and benevolent, among whom with the deepest sense of gratitude, we number the gentlemen whom I have now the honor to address, it were impossible to maintain it, and the number of our schools must of necessity be reduced.

But in making up the scheme of our schools, &c. for each successive year, and proportioning it to our ways and means, we are accustomed to count upon your long experienced liberality; and we have never been disappointed.

A taste for literature and intellectual improvement has gradually diffused itself even to the remotest districts of the Highlanders and Islands of Scotland. Many petitions for more schools are annually poured in upon us. Not a few have been transmitted to me since I came to London. These, with deep regret, we find ourselves obliged to refuse, merely because our funds do not enable us to grant their desire.

Our schoolmasters too are objects of our sincerest commiseration. Though I know no class of men more meritorious or better deserving of their country, than they as a *body* are, (and I know them all;) yet their salaries, (almost their sole dependence, their school-fees being next to nothing,) are by far too small to enable them to live with any degree of comfort. They do not exceed at an average £13 per annum. Even this sum, small as it is, in remote and cheap countries, was in former times, to men in their station, adequate to the expense of living. Of late, as every body knows and feels, things have undergone a wonderful change.—The necessaries of life have advanced to a double price in every part of the empire, not excepting the most distant. Earnestly do we wish to increase the salaries of our worthy schoolmasters: but this we cannot do, without either diminishing their number, or receiving an increase to our funds.

To abridge the number of teachers, when so many more are wanted and earnestly petitioned for, is a measure which no friend to religion, to his country, or to humanity, would wish to see put in practice. Much depends upon you, Gentlemen, to whom God hath given the means, and I trust, the hearts, to prevent its necessity.

(To be continued)

## Religious Intelligence.

*Edinburgh Missionary Society.*

LETTERS have lately been received by the Edinburgh Missionary Society, from Mr. Ebenezer Reid, their Catechist in Jamaica. From these it appears, that though he has not yet been permitted, since the passing of the extraordinary act that was repeatedly noticed in this Magazine, to resume his evening meetings for the instruction of negroes and people of color, his time is most usefully filled up. In his day-school, which is very numerous, he is at great pains, and indeed makes it his chief object to initiate the young people, who attend, in the knowledge of Christian principles, and to impress their minds with the fear and love of God. Every day he catechises, exhorts, and prays with them. Most of them who can read, are able to repeat, besides their catechisms, our Lord's sermon on the mount, and a number of select chapters both in the Old and New Testament. One of the scholars can repeat from the 1st to the 23d Psalm in prose. Several of them, the greatest part both of Watts' Divine Songs for Children, and of Doddridge's Principles of the Christian Religion: and of some of them there is reason to believe, that their minds are truly impressed with a sense of the infinite importance of divine things.

After school hours, Mr. Reid calls on the parents of his scholars, at their own houses, examines their children before them, and, in this way, takes occasion, to speak to them of the nature and importance of religion; the misery of those who live and die strangers to Christ; and the necessity of an immediate attention to the things which belong to their everlasting peace.—These visits have, in several instances, been greatly blessed both to old and young: many have asked him to renew them much oftener than it is in his power to do it; and he lays it down as a rule, never to visit but where he has an opportunity of catechising and exhorting. A pious and respectable gentleman in Kingston, has written to his friend in Edinburgh, who is one of the Directors of the Missionary Society, in high terms of commendation, respecting Mr. Reid's method of conducting his school. He says, "That such a school, he is persuaded, was never before kept in the West-Indies; and, he trusts, that the happy effects of it will ere long be seen among the rising generation."

*Donations to the Missionary Society of Connecticut.*

| | | | |
|---|---|---|---|
| Nov. 5. | A Friend of Missions of Sharon, - | 5 27 | |
| | A Female friend of Missions, - - | 0 25 | |
| | Noah Webster, jun. Esq. Fifteen Dollars, being 50 cents a 1000 on 30,000 Spelling Books, | 15 | |
| 7. | From a Lady in New-Hampshire, - | 5 | |
| 15. | A Friend of Missions, - - | 5 | 58—29 10 |